

# CHRISTIAN MONITOR.

No. III.

JULY, AUGUST, SEPTEMBER,

1817

Vol. IV.

## RELIGIOUS INTELLIGENCE.

FROM THE PANOPLIST.

### *The Seven Churches of Asia.*

*The remains of these churches have been very recently visited by the Rev. H. Lindsay, chaplain to the British embassy at Constantinople. An account of his visit is given by him in his correspondence with the British and Foreign Bible Society, the following extract from which we are able to lay before our readers.*

*"Constantinople, Jan. 10, 1816,*

WHEN I last wrote to you, I was on the point of setting out on a short excursion into Asia-Minor. Travelling hastily, as I was constrained to do, from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the Society, which I was able to carry with me, I think it necessary to give some account of the course I took. The regular intercourse of England with Smyrna, will enable you to procure as accurate intelligence of its present state as any I can pretend to offer.

From the conversation I had with the Greek Bishop and his Clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6000 Armenians, 5000 Catholics, 140 Protestants, and 11,000 Jews.

After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same,) Aiasalick, which consists of about fifteen poor cottages.

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I found there but three Christians, two brothers who kept a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labors, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul, as one, in the calender of their saints. One of them I found able to read a little, and left with him the New-Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighboring villages. My next object was to see Laodicea. In the road to this, is Guzel-hizar, a large town, with one Church, and about 700 Christians.

In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels;—but mentioned them indiscriminately, with various idle legends and lives of saints.

I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse; it is a considerable town, with about 400 Christians, Greeks, and Armenians, each of whom has a Church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures,

as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come, when men should "turn away their ears from the truth, and be turned unto fables."

I had with me some copies of the Gospel in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill. Unhappily, neither could read at all. The copy, therefore, of the New-Testament which I intended for this Church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse; the prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea on which the threat seems to have been fully executed, in its utter rejection as a Church.

I left it for Philadelphia, now Alahshehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian Church: this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large, regular Churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness. I quitted Alahshehr, deeply disappointed at the statement I received there of the Church of Sardis. I trusted that in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained. With what satisfaction, then, did I find on the plains of Sardis, a small Church establishment: the few Christians who dwell around modern Sart, were anxious to settle there, and erect a Church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design they were prohibited by Kar 'Osman Oglu, the Turkish Governor of the district, and,

in consequence, about five years ago, they built a Church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar Keny;—thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, "a few names, even in Sardis," which have been preserved.—I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged. Ekhisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek Church, and one Armenian.—The superior of the Greek Church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people, for their private reading. I have, therefore, since my return hither sent him four copies.

The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one Church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the Church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Thus, sir, I have left, at least, one copy of the unadulterated word of God, at each of the seven Asiatic Churches



of the apocalypse, and I trust they are not utterly thrown away ; but, whoever may plant, it is God only who can give the increase ! and from his goodness, we may hope, they will, in due time, bring forth fruit, "some thirty, some sixty, and some a hundred fold !"

Believe me, sir, ever your's most truly,  
HENRY LINDSAY."

### Massachusetts Missionary Society.

THE EIGHTEENTH ANNUAL MEETING of the Massachusetts Missionary Society was holden in Boston, May 27, 1817.—The number of ministers and lay members present was larger than for several years past ; the business of the meeting was conducted with most perfect harmony : and a revived zeal for promoting the benevolent and highly important design of the Institution was pleasingly manifested.

The officers elected for the year were the following : viz. Rev. SAMUEL SPRING, D. D. *President*. Rev. SAMUEL WORCESTER, D. D. *Secretary*. JEREMIAH EVARTS, Esq. *Treasurer*. Rev. ELIJAH PARISH, D. D. Rev. Dr. WORCESTER, Dea. ISAAC WARREN, Mr. JOHN JENKS, JEREMIAH EVARTS, Esq. HENRY GRAY, Esq. Rev. OTIS THOMPSON, Rev. SAMUEL WALKER, Rev. BROWN EMERSON, and Rev. WARREN FAY, *Trustees*.

Among the votes of the meeting the following was one : "That the Constitution of the Society, with a list of the members annexed should be printed and distributed under the direction of the Trustees, in the same pamphlet with the annual Report."

In the evening, an able and very impressive Anniversary Sermon was preached before the Society, at the Old South, by the Rev. Professor STUART : and a liberal collection for the benevolent objects of the Society was taken up.

At 6 o'clock next morning, the members of the Society, agreeably to appointment, met at Park Street with a large number of Christians, for special prayer.

### REPORT OF THE TRUSTEES.

BRETHREN,

THE return of this interesting Anniversary brings along with it many reasons for Christian congratulation, and many for devout thanks to God our Father and to Jesus Christ our Lord. May a copious unction of the Spirit of all grace pervade this meeting ; that our spirits may be refreshed, that our hearts may be enlarged, and that our resolutions may be strengthened and our zeal quickened for the benevolent work for which we are associated.

In the course of the last year, the following appointments were made by your Trustees : viz.—The Rev. Fifield Holt, for three months, in the vicinity of Bloomfield ; the Rev. Josiah Peet, for three months, in the vicinity of Norridgewock ; the Rev. Christopher J. Lawton, for three months, in the vicinity of Prospect ; the Rev. Silas Warren, for eight weeks, in the vicinity of Jackson ; the Rev. Daniel Smith, for eight weeks in the vicinity of Temple ; the Rev. John Sawyer, for two terms amounting to twenty-five weeks, in the vicinity of Garland ;—the Rev. Daniel Lovejoy, for eight weeks in the vicinity of Fairfax ; Mr. Job Swift for three months, at Frankfort : Mr. Hart Tolcott, for twenty weeks, and Mr. Alexander Lovell for thirteen weeks, both east of the Penobscot ; and the Rev. Jotham Sewall for twenty weeks, in the District of Maine at large. In pursuance also of arrangements made by the Board, Mr. John H. Ingraham was employed in the service of the Society, ten weeks, at Vassalborough ; and Mr. Moses Partridge, ten weeks, at Freetown in the County of Bristol.

The first seven in the order of the statement are settled ministers in the places, in the vicinities of which respectively their labors were to be performed. The first five were settled under the particular patronage of this Society ; and to the others its patronage has been extended for their continuance. Excepting Messrs. Tolcott, Lovell, and Swift, the several persons, designated, accepted and have fulfilled their appointments. Their journals afford satisfactory evidence of their diligence and fidelity, of their favorable

reception and encouraging success.— And we have other very gratifying testimonials respecting the characters and labors, particularly of those who are stationary; and the highly salutary influence which they have exerted.

It may be of use distinctly to state that the settled ministers, employed for a part of the year, in the service of this Society, are stationed in different parts of the District of Maine, remote one from another. The places in which they are settled are for the most part considerable, in point of population and relative local importance. Some of them, perhaps all, were they well united in their religious views, would be abundantly able to support a stated minister, without any charitable help; but owing to the prevalence among them of different and discordant opinions and feelings, it has been found impracticable to bring a sufficient number to unite for the whole support of a minister.

The ministers, therefore, who have been settled under the express patronage of the Society, would not have been settled, had not charitable help been afforded for the purpose; and those, who, though not settled under our patronage, have since, from year to year, been employed in our service, must for want of support have taken dismissals from their churches, had not charitable aid been extended.—But notwithstanding the discordances of opinion and feeling in those places are such as to prevent union in settling and supporting ministers; yet upon their ministry, when settled, people of various religious sentiments and views are willing, with more or less constancy, to attend. It is obvious at once, that, under such circumstances, the influence of a good settled ministry must with an ordinary blessing, be highly beneficial. The precious seed, which has sprung up in the wilderness, is cherished, and advanced to fruitfulness; the little churches are strengthened and improved, and become as lights amid the surrounding darkness; an impression is made in favor of the institutions and the regular administrations of the Gospel; and consequently of social and religious order; and preparations are forwarded for good to many, not only of the present genera-

tion, but of generations to come. Besides the people of his particular charge, each of these missionary ministers has a region all around him of twenty or thirty miles, deplorably destitute of the means of moral and religious culture. It is in these surrounding regions that their missionary labors are performed; and being settled as they are, under favorable advantages for extending the benefits of pastoral care and influence, at least in part, to many who otherwise would be totally without them.

It may fairly then be considered, that by means of this Society seven settled ministers are held in their pastoral charges, in important local situations, where, but for this charity none would be found. By the arrangement adopted in regard to them, seven churches are supplied with regular pastors; and at the same time this Society has in effect, with small comparative expense, seven good missionaries constantly employed under its patronage, in as many wide fields, and under the best advantages for extended influence and usefulness.

The advantages of this system are great. A people in the new settlements, more able or better disposed than others around them, are desirous of having a settled minister, and are willing to give towards his support, say, two, three, or four hundred dollars a year, with an assurance of doing more hereafter as they shall find their ability increased. From the funds of this Society the remainder of what is necessary for his support, say one, two, or three hundred dollars, is provisionally supplied, on the condition that a proportionable part of his labor shall be bestowed upon other destitute places. It is then quite as well, as it regards the benevolent object of this Society, as if the two, three, or four hundred dollars annually paid by that people towards the support of their minister, were contributed directly to the funds of this Society, and paid out thence for missionary services. While we enable that people to have a settled minister, they enable us to employ a stationary missionary. Thus our great object is promoted in a way to produce the most beneficial effects.—Feeble, but willing churches and socie-



ties are helped, good dispositions are encouraged, regular habits are formed, and important advances are made towards turning the wilderness into a fruitful field.

Great however as these advantages are, our desires cannot all in this way be accomplished. The destitute regions are so widely extended, that large portions of them would be entirely neglected, were not some interesting missionaries employed. Wisdom is profitable to direct; and augmented pecuniary means are wanted.

When this Society was instituted, but little, it would seem, had been said or thought, of what might be done or of what need to be done, for the many thousands in our own country, or the many millions in other parts of the world, destitute of the means of divine knowledge. Since that time a vast change has taken place. The Christian community has waked up from its slumbers; the destitute regions have been explored, and their necessities displayed; Missionary Societies, Bible Societies, Tract Societies, Education Societies, and other benevolent institutions have risen up in rapid succession; and a spirit of emulation in designs and works of charity is extensively diffused. This is the Lord's doing, and it is marvellous in our eyes. Every benevolent heart rejoices and will rejoice in all the various exertions which are making for the honor of the Lord Jesus, for the spread of his Gospel, for the extension of his salvation and kingdom. If we are in danger of being eclipsed by the activity and success of other and younger societies, what then? Shall we repine or be disheartened?—Shall we indulge envy and jealousy?—Shall we endeavor or wish to obstruct the operations, or to abridge the influence of those favored institutions?—Nothing like this surely belongs to the spirit of the Gospel. No: but we should desire and pray that they may increase, and that we may not decrease. By their activity we should be provoked to a generous emulation; by their success we should be encouraged to redouble our exertions. It should be a holy strife; the strife of benevolence; the conflict for excelling in doing good. The work in its various parts is enough for all hearts and all hands. Let all

hearts then be engaged; let all hands be employed; and may he, with whom is the residue of the Spirit, and the direction of events, graciously bestow the needed unction, and command the desired prosperity. *Pano.*

### Maine Missionary Society.

THE annual Meeting of this Society was holden on the 25th June, at the Rev. Mr. Peet's Meeting-House in Norridge-wock. A prayer meeting was holden at the same place, at 5 o'clock on the morning of the day of the meeting, and at the same hour on the following morning.—The business of the Society commenced at 9 o'clock A. M.

After the usual opening of the meeting, the missionaries present read their journals, and ministers settled under the patronage of the Society, gave oral statements of their labors and success. In attending to these accounts, the Society and a numerous, attentive auditory of spectators, passed the fore-noon. So great an interest, in this part of the meeting, had not been observed at any preceding anniversary. It was truly animating to have those, who "had gone forth weeping, bearing precious seed, return again with rejoicing, bringing their sheaves with them." In several places, where they had labored, divine influences had been more or less copiously shed down, affording a season of refreshing and increase to the churches. In the afternoon, a very animated, interesting and impressive Annual Sermon was delivered by the Rev. John W. Ellingwood, of Bath: and the services were closed with an unusually large Contribution to the funds of the Society.

Officers of the Society for the present year, are

Rev. KIAH BAILEY, *New-Castle*,  
PRESIDENT.

Rev. ELIPHALET GILLET, *Hallowell*, SECRETARY.

Rev. DAVID THURSTON, *Winthrop*, ASSISTANT SECRETARY.

Hon. AMMI R. MITCHELL, *North-Yarmouth*, TREASURER.

TRUSTEES.—The President, *ex-officio*

Rev. Messrs. Jonathan Scott, Jotham Sewall, Eliphalet Gillet, Jonathan Ward, William Jenks, David Thurston, Edward Payson, Asa Rind, Jonathan Cogswell, and Hon. Ammi R. Mitchell.

The following are extracts from the REPORT of the Trustees, at the opening of the Meeting.

There have been in the service of the Society, in the course of the year past, fifteen missionaries, whose labors together amount to one hundred and ninety-two weeks. From Journals received, and from other sources of information, the Trustees have satisfactory evidence of the fidelity and abundant labors, as also in many instances of the desirable success, of the missionaries employed.

The Rev. JACOB HERRICK has labored eight weeks in Durham and vicinity, and Mr. JEHUDI ASHMUN eight weeks in Hamden and vicinity. In both the above places there has been a revival of religion, as also considerable accessions to the churches. In Hamden "between twenty and thirty are judged to be true converts, and seven in one family have become hopeful heirs of the grace of life." They that belong to the Congregational Society in the town, have subscribed one hundred and fifty Dollars, and request that a missionary may be sent to them the ensuing season.

Mr. EBENEZER EATON has been employed four weeks at Mount-Desert, and the adjacent islands. He preached twenty-six times, "attended conferences, and visited from house to house." Mr. Eaton states in his Journal; "Last summer we had a glorious revival in this town, and we have good reason to believe that there were from sixty to seventy souls that obtained a hope in the Lord."

The Rev. HENRY SEWALL has been in the service of the Society twelve weeks; four at N. Sharon, four at Foxcroft, and four at Hebron. At Foxcroft he propounded four for admission into the church; and "others appeared to be under serious impressions of mind."

He visited many of the families in town, and a number in the adjacent towns. "Things exhibit an encouraging prospect, a large field for missionary labor, and the people remarkably attentive to meeting, collecting for that purpose from three and four

towns." In Hebron there has been some special attention to religion.—Mr. Sewall administered the Lord's supper, admitted eleven persons into the church, and propounded one more; and baptized six adults and seven children. The attention has not yet subsided; and "there is a number more of whom they have hope, and who, it is expected will come forward soon."

The Rev. THOMAS COCHRAN had an appointment of five weeks at Belfast and vicinity; Rev. PEREZ CHAPIN, five weeks at Paris and vicinity; and the Rev. JOHN SAWYER, eight weeks at Brownville and vicinity. As Mr. Sawyer had, under the direction of other Missionary Societies, the superintendency of Schools in the neighborhood, he could spend in the service of this Society only the Sabbaths. But his labors appear to have been abundant; and it is believed not without good effect, both as it regards the people to whom he ministered, and the children to whom he furnished weekly instruction.

Mr. BENJAMIN KINGSBURY was commissioned to supply at Wayne and vicinity twelve weeks. He preached in Wayne, Readfield, Monmouth and Litchfield. He attended "two prayer meetings, and made about seventy family visits, besides generally preaching three times on the Sabbath, and two or three lectures in the week." He found an "apparently serious attention," under the ministration of the word;—but "no particular revival of religion," in either of those places.—As the Trustees had requested their Missionaries to make enquiries, as to the number of those that were destitute of the Bible, and the number of adults who were unable to read the scriptures, Mr. Kingsbury subjoins to his Journal, that some were destitute of the Bible in the town of Litchfield, and that he found two or three adults unable to read the Scriptures in one of the towns he visited, and eight or ten of the same description in another.

Mr. ROBERT PAGE, Jr. has been in the service of the Society twenty-six weeks. His labors were chiefly in Wayne; though he preached besides in Readfield, Vassalboro', Litchfield and Fayette. In the course of his mission, he preached "sixty-two sermons, besides one funeral sermon, a sermon



at the formation of a Female Charitable Society, and two sermons on the Public Fast;—visited four schools, attended five Church Fasts, was instrumental in forming one Female Religious Society, one Juvenile Society for the education of Heathen Children, and one Female Charitable Society.”—Mr. Page did not visit Wayne, till the last of December, several weeks after Mr. Kingsbury had left the place. At this time there was considerable attention to religion among the Congregationalists and Baptists. Mr. Page writes; “A number had been hopefully converted, when I first visited the town, and some were then under conviction. Two or three obtained a hope soon after I went into the place, and one or two have been made the subjects of special conviction since. The attention began in the Fall, not long after the setting up of Weekly prayer meetings on Sabbath evenings. The number of those belonging to the town who have hopefully experienced religion since the last Fall, and whom I have seen is about twelve; all of whom except three, are unmarried, and the most of them the children of pious parents. Two of them are quite young. Four have become united with the Baptist Church in Fayette.—There have been one or two instances, during the attention, in which the blindness of the carnal mind, and the folly and vanity of attempting to oppose the works of Divine Grace, have been somewhat remarkably exhibited. One instance is that of a young woman, who has been for a number of months under considerably deep conviction. At first, she was very free to speak against the works of God. She manifested considerable bitterness of spirit toward those who were the subjects of the Grace of God, and those who rejoiced in the special attention prevailing in the place.—When reminded of the importance of religion, her reply was; ‘I want none of your religion.’ She has been, so far as I learn, strictly moral in her external conduct. This she thought was religion enough. Soon after I went into the place, she was brought to see that her righteousness was as filthy rags. She was made to feel that she was a lost sinner, and needed that religion which she had reviled. She

has ever since been under serious impressions, and *often* under deep conviction and distress. The stoutest hearts will tremble when God commands.”—The town of Wayne, as a missionary station seems to be a more promising field than formerly, though by no means so promising as many in the District.—There is no church in the place; though “there are seven persons that have connected themselves with the Church at Winthrop, and one stands now propounded.”

The Rev. DAVID SMITH was commissioned to supply four Sabbaths in Weld and vicinity. He spent two Sabbaths at Weld, and two at Strong, and administered the Lord’s Supper in each of those places. He admitted to the Church in Weld three persons, to whose views and experience he had attended together with the Church for that purpose. The town of Strong he thinks has been too much neglected by missionaries; as the Church has very seldom an opportunity of having the Lord’s Supper administered, and no missionary had even preached in the place, for “more than a year” previous to his arrival there. In the course of his four weeks mission, he “preached twenty sermons, baptized four persons, (three adults and one child,) and attended one prayer meeting, one conference, and one Church meeting.”

The Rev. DANIEL LOVEJOY had a mission of twenty-one weeks. He spent nine Sabbaths in Litchfield, four in Searsmont, four at Palermo and Harlem, and four at Putnam. Of the last place he observes; “There is a considerable number of persons in this town, who have given increasing evidence of being pious, ever since my acquaintance with them, and in the course of last year, serious impressions have been made upon the minds of several others, and a few hopeful conversions to God.” In Putnam and Searsmont they have raised about one hundred, and twenty dollars, by subscription, and wish a missionary sent to them the ensuing season. Should the ministrations of religion unite them, as it may be hoped, the way would be prepared soon for the settlement of the Gospel in one or both those places.—In the summary, Mr. Lovejoy states; “While in the employment of this Society,

have preached fifty-four times, attended two meetings for prayer, heard preaching twice, catechised children once, visited one school, administered the sacrament of the Lord's Supper repeatedly, and baptized one person at adult age." As he was part of the time in the employment of other Societies, he subjoins; "In the course of all my missionary labors, the year past, I have visited not less than three hundred families, have found about one family in twenty without the Bible, one adult in twenty that could not read the Scriptures, and about one family in twenty that attends family prayer."

Mr. WILLIAM KIMBAL was employed thirteen weeks. He spent one Sabbath at Camden, one at Waterville and Winslow, and the remaining part of his mission at Vassalboro'. Of the last place he observes; "The disposition of the people, with respect to attending meeting on the Sabbath, has appeared a good deal favorable. I thought there was an increasing attention to preaching. Having recently incurred considerable expense in building them a house of worship, they seem to stand in special need of aid from missionary Societies, to enable them, at present to support the Gospel. Should they receive such aid, it seems somewhat probable, that they might before long think themselves able, and feel disposed to settle and support a minister." Mr. Kimbal concludes his Journal by observing, that "as his labors, in the employment of the Society, were during the severity of the season, he had preached less than he otherwise should, (attending to few public services except on the Sabbath,) but had the satisfaction to believe that his labors would ultimately be found not to have been in vain in the Lord."

Mr. JOHN H. INGRAHAM, in the course of the year, was employed in the service of the Society forty-six weeks, twelve at Limeric and vicinity, twelve at Thomaston and Camden, and the remainder at Farmington, Vassalboro', Waterville and Winslow. His labors have been abundant and very successful. The Congregationalists in Farmington have subscribed one hundred and fifty dollars for the ensuing year and request that a preacher may be sent to them. The people in Thomas-

ton and Camden have preferred a request, that Mr. Ingraham would return to them and preach as a candidate for settlement over the two towns jointly.—On Mr. Ingraham's leaving Limeric, the Trustees commissioned

Mr. LUKE A. SPOFFORD for twelve weeks, in Limeric, Newfield and Parsonsfield; from whose Journal it appears, that he has "preached forty-five times, made one hundred and twenty family visits, attended three funerals, and visited two sick persons and four schools." The state of things still continues such in that stand, as to render it extremely desirable that a missionary should be continued there through the ensuing season; and there are subscribed in each of the three above towns fifty dollars for the encouragement of such an object.

Mr. CLARKE CORNISH had a mission of eight weeks, at Penobscot and Sedgwick. He preached forty-two sermons, and attended nine prayer meetings.—His meetings on the Sabbath were mostly in Penobscot. The Congregational churches, in both places, were small, and in a low state; but the Lord has increased their number, and granted them a time for refreshing from his presence. Mr. Cornish writes; "The meetings have been generally well attended. Previous to God's discovering himself by the converting energy of the Holy Ghost, I was led to contemplate on my mission's drawing towards a close, and no divine blessing attending it, in the conversion of sinners. The thought of property so freely and feelingly contributed, for the welfare of precious and immortal souls, being expended, and no souls spiritually benefitted, was trying to the mind. But before my mission came to a final close, God, in great mercy, began to pour out his Spirit upon the people. He has blessed the two churches in this vicinity, which had almost become extinct. There are nearly thirty who hope they have passed from death unto life. There have been ten members added to the Penobscot church, and one restored; eleven to the Sedgwick church, and one restored; and twenty-six children baptized." The people contributed to Mr. Cornish eighty dollars, and from their importunity, he tarried with them seventeen



weeks after his mission from this Society had closed.

The people in Penobscot and Sedgwick have forwarded a paper to this meeting, upon which they have subscribed between ninety and a hundred dollars, requesting that some missionary may be sent to them. The church also in Penobscot held a meeting on the 25th of January last, the following minutes of which have been received, with accompanying remarks.

"Voted, that a letter of thanks be communicated to the Trustees of the Maine Missionary Society, for the notice they have taken of this place, in sending the Rev. Mr. Cornish to serve us a few weeks in the gospel; and to solicit the like favors again. This vote is communicated as a testimony of our obligation to the benevolence of the Society, and an expression of our grateful acceptance of their kindness. In connexion we would signify our general satisfaction with the fidelity and persevering labors of the Rev. Mr. Cornish, which we trust have been blessed for the furtherance of the Redeemer's kingdom, in this place and vicinity.—We further request you to remember us in your prayers in time to come;—to consider us in our feeble and broken state, and if it consistently may be, to afford us occasional aid, for which we hope we shall not be altogether ungrateful. May the Lord prosper you, dear brethren, in the good work of spreading the blessed gospel, and in advancing the increase of the church towards that period, when the earth shall be filled with the glory of God."

In addition to the services already mentioned, the Trustees requested the Rev. JOTHAM SEWALL to tarry at Brunswick six weeks longer than his engagement with that people, (on account of some special attention to religion in the place,) engaging, that if he did not receive from the people a reasonable compensation, they would make up the deficiency. Both the College and the town have shared in the outpouring of the Spirit, and the labors of Mr. Sewall have aided in the promotion of the work. The people, in unusual numbers, attended his ministrations, and liberally contributed to his support.

Arrangements were also made for the employment of Mr. NATHAN DOUG-

LASS, in the service of the Society, the year past, but these arrangements were relinquished in favor of the people in Alfred, who desired him to labor with them, as a candidate for settlement;—and he has since been ordained to the charge of the church and parish in that place, this Society contributing something, as in many other similar instances, annually for five years, on condition of his performing for them missionary labors in the vicinity.

A commission was likewise forwarded to Mr. ENOS MERRILL, on the 11th of July last, for twelve weeks at Thomaston; which service he declined entering upon, on account of an application from the people at Freeport;—among whom he has since been settled in the gospel ministry.

Mr. JONATHAN ADAMS was likewise commissioned to supply four weeks at Belfast and vicinity; this service was also for a similar reason declined, and Mr. Adams has since been settled, as colleague pastor with the Rev. Mr. Winship at Woolwich.

The Trustees do not regret, nor will the Society, their being deprived of the missionary labors of any, by their *settlement in the ministry*, that being one of the important objects this Society is endeavoring to accomplish, and which is, every successive year, in a good degree promoted.

But though much is done, and more the last year, than in any preceding year, yet it is little compared with what remains to be done. One cannot pass through many parts of the District, without having "his eyes affect his heart," in beholding the desolations of Zion. It is still a waste wilderness, with here and there a spot indeed cultivated "like the garden of the Lord." These are lights, scattered and distant lights, which shine upon the surrounding waste places, and discover more clearly their darkness and their gloom.

But we would not "despise the day of small things." The cloud no bigger than a man's hand, gradually increased till it gave signs of abundance of rain. The broad and deep rivers, which force their way into the ocean, with a rapid and mighty current, have their origin in little rivulets and bubbling springs. Let us bless the Lord

for what he hath done, and consider it a presage of still greater good. Let us bless him also, that we live in the world, at an age, in which there is so much to do. And let our zeal and our efforts be proportionate to the greatness of the work.

We live indeed at an eventful period. Something is done in various ways among us, and still more abroad in the distant parts of the earth, to build up Zion. The means for the promotion of religion are multiplied.—Sabbath School Societies are instituted in the larger towns, for the moral and religious instruction of the rising generation. Societies are established still more extensively, for the education of pious young men for the work of the gospel ministry. Bible Associations are formed in almost all the nations of Christendom, and supported with a liberality altogether unprecedented.—The monarch's princely gift, and the no less acceptable widow's mite, are thrown together into the treasury of the Lord; and hereby the Scriptures are published in various languages, and the savor of the knowledge of Christ is spread among the distant nations of the earth; so that every one "in his own tongue," may read of the wonderful works of God.—By the aid of Missionary Societies also, the heralds of the gospel are sent to the four quarters of the world, and to the most important islands of the sea. The standard of Jesus is erected amid the altars of devils, and the banner of the cross waves over the temples of idolatry.—The trumpet of the Jubilee is "waxing louder and louder," and will proclaim liberty from the bondage of Satan, unto the remotest ends of the earth. This is like "the morning spread upon the mountains," and will usher in a bright and glorious day.

O let us then, not cease to pray, and to labor, and to strive. Let us do "what in us is" to hasten the coming of that period, when it shall be said, joyfully and triumphantly said; "*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.*"

FROM THE RECORDER.

#### ADDRESS

#### *Of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry.*

IN the present appeal to the public, we shall take it for granted that our Fellow-Christians and Fellow-Citizens at large are not now to be informed of the existence, or of the nature and objects of the Society, whose cause we plead. A pamphlet containing its Constitution and Address has been for more than a year, in extensive circulation. To that Pamphlet, to the sermons printed by the Society, and the annual Report of the Directors, we must refer those, who wish for particular information respecting the design of the institution, and its claims on the patronage of the community.

Of facts, estimates and arguments already before the public, a minute recapitulation would be obviously improper. We are confident likewise, that it is unnecessary. The very designation of the Society in whose behalf we speak, carries in it a powerful appeal to the hearts of Christians.—The design of *educating Pious Youth for the Gospel Ministry*, cannot fail instantaneously to commend itself to every friend of God and man.

With all who believe in Revelation, it is an acknowledged and familiar principle, that the Christian ministry is the great standing ordinance of Heaven, for the conversion and salvation of men. It is to the blessing of God on this institution, that the progress and influence of Christianity in the world are to be principally ascribed. The fact is attested by the experience of eighteen centuries. Other means, it is acknowledged, have their important place and use. The dissemination of the written word is an essential requisite, not merely to the prosperity, but to the existence of religion in a community. But the sacred Scripture itself, without a standing ministry to expound its doctrines and administer its ordinances, has opposed an unavailing resistance to human ignorance and depravity. For want of pious and well instructed preachers, many portions of New-England, the most favored re-



tion of the United States, have scarcely to this hour emerged from a state of heathenism. To the same cause it is owing, that other portions, once the abode of Christian institutions, and Christian piety, have gone back to a condition of gross ignorance and stupidity.

Nor let it be forgotten, that while it is the grand aim of Christianity to train man to future blessedness, it sheds the most benign influence on his present condition. It is the best friend of literature, of science, and the arts; the guardian of liberty; the support of government; the cement of Society; the source of all that adorns and sweetens life. To preserve, then, and to perpetuate the Christian ministry, is a first dictate of patriotism and philanthropy, as well as of piety. Who that feels for his country, and his species, can forbear to cherish an institution connected, by so many ligaments, with whatever is interesting and precious to human beings? What man of religion, or of sensibility would not weep to think, that in this land, once blest with a singular plenitude of religious instruction, there should be experienced the heaviest of divine judgments, a *famine of the Word of the Lord!*

In intimating a danger of this kind, we do not sound a false or needless alarm; we do but echo the apprehensions of every well informed and reflecting mind. We refer to *facts*, too evident to be disputed, too obvious to be overlooked, too serious to be trifled with. For many years, the number of qualified Gospel ministers, compared with the population of our country, has been gradually, but rapidly diminishing. While the most favored sections in the community are but imperfectly supplied, immense regions are absolutely desolate; and thousands go down to the grave, from year to year, uninstructed and unwarned. In a word, the fact is undeniable, that MILLIONS of the inhabitants of these United States are destitute of the stated means of religious instruction; and of these unhappy beings, a considerable portion has never so much as heard a Gospel sermon, or beheld the face of a Christian minister.

The exigencies of our suffering fellow-countrymen, "bone of our bone,

flesh of our flesh," have at length touched the hearts of their more privileged brethren. Their claims have been felt and acknowledged. A system of measures has been devised, and put into operation, for their relief. Indeed, the facts we have stated must be amply sufficient to evince to every person of reflection, the duty of extraordinary, and hitherto unprecedented exertions to increase the number of duly qualified ministers of the Gospel. And we deem it one of the felicities of the Society which through us, as its organ, now addresses the Christian public, that while its plan enables it to call into the service of the church, the brightest talents and the most fervent piety of our rising youth, wherever they may be found, it secures, likewise, to those talents the best cultivation, and to that piety the most rational direction.

Most devoutly and affectionately would we adore the Father of Mercies, the Giver of every good gift, for his smiles upon our infant Institution.—We congratulate its friends and well-wishers throughout the community, that in less than a year and a half, from the commencement of its operations, it has received under its patronage *eighty-eight* young men of "promising talents, and hopeful piety."—We gratefully acknowledge, likewise, the sensibility and favor with which its object has been regarded by Christians at large, and the active and generous patronage which it has received.

At the same time, our circumstances and our prospects constrain us to renew our appeal to the liberality of the public. In receiving so large a number of youth, we obeyed at once the impulse of feeling, and of apprehended duty; the intimations of Providence, and the demands of Zion. Yet we could not be ignorant that we were casting both ourselves and our beloved charge on the charity of our fellow-Christians. The funds entrusted to our care, unless they receive large accessions will soon be exhausted. And it now remains to be seen whether these young pensioners shall be thrown back upon the mercy of the world; whether the doors of the Society shall be closed against new applicants; whether the raised hopes of the churches

shall terminate in the bitterness of disappointment; whether, in a word, the brightest day that has ever dawned on our American Israel shall be suddenly overshadowed by the gloom of midnight.

As to the issue of the experiment, we cannot, for ourselves, entertain either anxiety or doubt. We cannot suspect that a Society which has laid such strong hold on the public affection, will be suffered to perish in its infancy. We cannot believe that the thousands, who send up their daily prayers for its prosperity, will withhold from it their active patronage, and liberal aid. We are humbly confident that the **GLORIOUS HEAD OF THE CHURCH** will cherish and support a cause so signally **HIS OWN**; that having inspired the great design, he will supply the means of its accomplishment; and that many a treasure is now accumulating, which He will draw forth to the service of his sanctuary.

The present era is honorably distinguished as the age of beneficence.—Scarcely any important object, which commends itself to the approbation of the public, fails to be patronized by its liberality. It is far from our wish to establish our claims on the attention of the community, by depreciating those of others. Nor have we occasion. The Society for educating pious youth for the ministry has its interests and success intimately interwoven with the interests and success of all other pious and benevolent institutions. Its designs are directly auxiliary to theirs; and it claims their friends and patrons as its own.—While Bible Societies are sending forth the sacred volume in every direction, it is peculiarly important that interpreters should follow to explain it. Without a great increase of qualified preachers, Missionary Societies must soon see their efforts prove abortive, and their very means of operation fail. Institutions for suppressing vice, and reforming the public manners, must look for their principal support to the faithful inculcation of Gospel doctrines, precepts and motives. And we appeal to all the friends of humanity, of science and literature, whether these great objects have not always received the most active and efficient patronage from an enlightened Christian ministry.

It is a fact never to be forgotten, that at the very period when the friends of Zion have begun to feel the necessity and obligation of seeking out pious youth, and gratuitously training them for the ministry, uncommon effusions of heavenly grace have visited various regions of our country, and especially our public seminaries of learning.—These signal interpositions speak a language not to be misunderstood.—They announce to Christians that their designs are approved in heaven, and patronized by God himself; that their pious liberality will never want an object, nor their humble efforts a divine co-operation.

Other peculiarities in the aspects of the times, we deem highly auspicious. In almost every portion of our country, the conviction is commencing, or gaining strength, of the inestimable worth of the Gospel, and especially of the Christian ministry. The slumber of ages is disturbed; and thousands, and myriads are apparently beginning to feel that they are immortal. “Send us the bread of life—send us missionaries—send us ministers”—such is the pathetic and importunate cry which echoes and re-echoes from one extremity of the land to the other. It is not for Christians to close their ears and hearts against such appeals as these.—When the fields are thus white to the harvest, who would not employ every effort to prepare and send forth a host of laborers.

We congratulate all who have the sensibilities of Christians, or of men, that they have such an invaluable opportunity for action; that they may act on a large scale; and with the inspiring hope that the consequences will be beneficial, beyond the possibility of calculation. We congratulate those, whom Heaven has blest with opulence, that an object is now placed before them, which can “give gold a price,” and render it no common privilege to be rich. We would remind those, whose circumstances are little above mediocrity, or even below it, that they are not precluded from bearing an important part in this work of mercy. Their offerings, though individually small, may in the aggregate, be vastly important. With that large portion of our fellow-citizens who, from the pres-



sure of the times, have found their property and their means of doing good, materially diminished, we sincerely sympathize. Yet to such, we may be permitted to recommend the example of a pious merchant, who, having received intelligence of losses so great as seemed to threaten him with poverty took the occasion to devote several considerable sums to purposes of benevolence and piety. "If," said he, "my property is thus forsaking me, let me at least secure a part of it."

But while we duly estimate the importance of individual contributions, our principal expectations are derived from the combined exertions of Societies. We rejoice that several County Associations have already sprung up in aid of our design; from some of which we receive the most efficient support. With confidence we rely on the continuance of their exertions; and we entertain the hope that their example will soon be imitated throughout the Commonwealth.

It is one of the prominent and delightful peculiarities of the day, that pious and amiable *females* have come forward, with a sensibility and zeal hitherto unparalleled, to promote the cause of religion. Precluded from actively preaching the Gospel of their adored Redeemer, they are doing more than their equal part in furnishing the means, and preparing the instruments for the glorious work. Surely, this is not to "overstep the modesty" of the sex. It is their highest ornament and glory.—We calculate largely on their support; and have already received from individuals and associations, important contributions to our funds.

But there are societies of a particular species, to which we look with a singular confidence. We mean the churches of Jesus Christ. Bound by ties innumerable, by obligations unparalleled, to love the Redeemer's cause, and the souls for which he died, they surely can never be indifferent to an institution most intimately connected with both. To them is committed the SACRED DEPOSIT of the Gospel, not to be concealed in obscurity, not to be confined within their own pale, but to be spread through the world; to be communicated through its authorized

and qualified ministers *to every creature*. Such is the express command of Christ himself. Brethren, what have you done in obedience to this command?—And what are you now doing? Alas! have you not slumbered too long?—Arouse then, and pay the long arrear of duty to your Saviour; of compassion to the souls of men. A Society comes to your door and asks your aid in extending the gospel, by multiplying the number of its ministers.—And shall it ask in vain? Shall not your liberal offerings witness that its object and its prosperity are dear to your hearts?

Fellow-Christians and fellow-citizens! We have spread before you the exigencies of the Church, and the community. We have attempted to plead with you the cause of the Redeemer, of Zion, and of man. It is yours, under God, to determine whether the American church shall continue to be fed with the bread of heaven, or be afflicted with spiritual famine. It is yours to determine whether this favored land shall still be brightened with the beams of the Sun of Righteousness, or be covered with the glooms of ignorance, of delusion, and moral death.

ELIPH. PEARSON, JOSHUA BATES,  
ABIEL HOLMES, BROWN EMERSON,  
DANIEL DANA, ASA EATON.  
EBENEZER PORTER,

FROM THE RECORDER.

### *Revival of Religion in Goshen, N. Y.*

*Extract of a Letter from the Rev. EZRA FISK, to the Editor of the Boston Recorder, dated Goshen, July, 1817.*

About the first of Dec. 1813, there were some hopeful appearances of religious attention in the congregation in which I labor. An evident eagerness to hear the message of salvation drew larger numbers together on the Sabbath than had been usual. Much solemnity marked the countenances of multitudes, who had been thoughtless. It was very common to hear the pious people express anxiety for the church's

prosperity, and great earnestness for reviving, gave a new character to their prayers. An evening lecture was commenced in a large court-room, which was soon crowded and we left it for the church. At the first meeting in the court-room, a young woman who came thoughtlessly to the house, was deeply affected with a sense of her sin and danger. No other external evidence was seen than her paleness and fainting. With the help of her friends she went out and left the impression that she had become faint from the state of the atmosphere in a crowded room. But the next day I was called to see her. From the peculiar state of her nervous system this faintness continued. I found her in deep distress of soul.—She had clear views of her lost, miserable state. She neither ate, slept or walked but little for five days. Her agony seemed almost insupportable. On the morning of the sixth day, she obtained comfort. She immediately rose from her bed, for the first time without help, during her distress, and sang praise to God. During this scene of distress the friends were deeply affected, but there was little of clear conviction in their case.—They however received impressions from which some of them have since been relieved by hope in Christ. After this event nothing special appeared until spring: except the general solemnity of the Sabbath congregations, and earnestness of Christians in prayer.

In May, 1814, it was found that several persons had been under serious impressions during most of the summer and winter previous. But living in different neighborhoods they had not communicated with each other.—Fifteen had obtained hopes of an interest in Christ, and united in communion with the church. This seemed the occasion of joy to Zion, in a more special sense than is ordinarily witnessed on such occasions. There was something of interest in the celebration of the sacred supper that is not felt, except when there is a special influence of the Holy Spirit on the minds of men. Observations were now frequently made, that recognized the work of revival. But its increase was gradual. Some few were willing to be known as enquirers after the great sal-

vation. Others would attend public worship on the Sabbath, and prayer meetings from evening to evening.—Still there were cases of hope.—There was a general excitement and some persons anxiously enquiring.

In August, there were six more added to the church, and the season was solemn and deeply interesting. There was evidently an increasing seriousness during three months succeeding. But not more than one neighborhood seemed to be affected with an influence which operated pungent conviction for sin.

In November, nine more were received, on examination, to the communion. At this time commenced a more visible tenderness of feeling. The Lord seemed to bless his ordinance to the comfort of his children and conviction of sinners. Prayer meetings multiplied and many were urgent to have them at their houses. Still the number of those who were "heavy laden," or who hoped, increased gradually during the winter. Some interesting cases occurred among heads of families. Husbands and wives consulted on the subject of family religion, and a large number commenced family worship. Some of the scenes of that winter were most tender. Father, mother, and several children in the same families were at the same time anxious to know what they should do to be saved. This deep interest was principally in one neighborhood. The hallowed influence seemed to extend around the place where the above-mentioned young woman was taken.—There seemed to be the spot, on which the people loved to meet and worship, and that the place where the Lord delighted to bless them. The character of the work during the winter may be understood from conceiving about thirty hopeful converts assembling two or three times in a week, rejoicing together, while about ten more were deeply convicted. Almost every week we heard of some new cases of hope and conviction. The period of their distress was various.

In May, 1815, the Session examined and admitted twenty-three. This was a refreshing season. There was a deeper interest in the event by those who had no hope than had before been taken, on like occasions. The circle of its



influence extended over other parts of the society and to parts of neighboring congregations.

At the communion in August, seventeen more were received. That day was of all others the most solemn I ever witnessed. Every eye filled with tears of joy, sorrow, or sympathy.—There seemed not to be an idle spectator in the house. More than fifty persons were convicted on that occasion, who have since hoped in Christ and professed his name. Here commenced what is termed the revival of this County. From August to April the congregations around experienced a happy reviving. During that time not less than one thousand persons obtained a hope in Christ. But in all the places except here the work was sudden in its commencement, rapid in its progress, and short in its continuance. Many happy fruits are still to be seen, and I trust will be seen in the glories of heaven.

From August till November was the season of strongest excitement with us. Prayer meetings were eagerly attended in all parts of the congregation.

In November seventy-three were added to our communion on examination.—The day of communion, though not marked with that awful solemnity which attended the one in August, was most cheering. To see 73 persons from the age of 70 down to 13, assembled to take the vows of God upon them, was a scene of joy and glory never before witnessed in this place.—The feelings of the pious seemed to be overwhelmed with astonishment, gratitude, and delight.

From this time the revival began to decline. Instances of conviction were less frequent, and it was plain that the feelings of Christians were less ardent. But the declination of the work was gradual. The prayer meetings were full and not diminished in number.—For several months we had ten praying societies in a week in different neighborhoods. The winter was an interesting season; and in May, 1816, 50 more were admitted to the communion.—From this time the decline became more visible. The instances of conviction and hope were less numerous and less conspicuous. In August 20 were examined and received. Until this time there was a constant seriousness

upon the minds of the people generally. Opposition had not been open.—But now the enemies of religion took a formidable stand. Vice was more bold. Religion often ridiculed to the face of the pious. This, however, has been of short duration. Although the spirit of revival has left us, the voice of opposition is hushed. In November 14 were admitted, and last May there were 10 more. We now have a prospect of some at our August communion. The whole number admitted to the communion on examination since the commencement of this happy revival are 237. The work has been verily most blessed. And its subjects are generally walking in the order of the Gospel. Prayer meetings continue 6 or 7 each week, and many attend.—There has been no time that we did not know of some anxiously enquiring, since the commencement of the work.

I trust we shall ever rejoice in this precious scene. It has been the work of God. In the whole progress the Lord has taken care to let it be seen that all the excellency of the power and all the glory belonged to him.—The means employed, have been the public preaching of the word—meetings for social prayer—family or pastoral visitation and Christian conversation. There has not been much quarrelling with particular doctrines. A deep sense of a lost, helpless state by sin, of exposedness to misery, and of the entire insufficiency of means to effect the desired object, have generally characterized the distress of conviction. Sometimes it has continued weeks and months, and sometimes only a few days.—The excellence, glory, love, sacrifice and intercession of Christ, have seemed to occupy much of the feeling and converse of the persons who hoped. Much has been felt and said of the influence of the Spirit in producing all that is of worth in religious character. We pray for the return of that blessed influence which convicts and converts.

Yours, &c.

E. FISK.

## INTELLIGENCE FROM VERMONT.

MR. WILLIS—Sir, *The insertion of the following account in the Recorder, will oblige some of the admirers of your very useful and important publication.*

JOHN GRISWOLD, } Committee of  
NATH'L HALL, } Consociation.

The Consociation of the South-Western District of Vermont, and parts adjacent met at Pittsford, June 24, 1817. This Consociation consists of twenty-six Churches; twenty-one were present by delegation.

It is one great object of the Consociation, once a year, to learn from representatives, the prosperous or adverse state of every sister church within their union.

Adopting the same articles of the Christian faith and practice, and annually meeting together by delegation to partake of each others joy or sorrow, we find that our bonds of union are strengthened, and that a door is more widely extended for the exercise of that charity which constitutes the harmony, moral excellence, and glory of the Redeemer's kingdom.

According to our custom, we proceeded to enquire respecting the prosperity of Zion, and were encouraged and animated by the following account of the special work of the Divine Spirit, in twenty of our congregations, during the past year.

The number received into the Church and the number not yet received who are the hopeful subjects of divine grace, appeared as follows, viz.

	Received	have hope.
Brandon	95	55
Pittsford	97	
Benson	117	30
Hubbarton	39	
W. Rutland	30	
Castleton	169	
West-Haven	36	30
Fair-Haven	85	
Poultney	44	
Middletown	25	
Tinmouth	2	
Hartford & W. Granville	50	
N. Granville	41	
S. Granville	33	17
Pawlet	20	
Rupert	37	20

Sandgate	35	20
Dorset	50	50
Manchester	15	20

Total	1020	242
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The prosperity of the churches within this consociated body, during the past year, far exceeds what we had ever before witnessed. When the relation was given by the representatives of the churches, where the work of divine grace had prevailed, the audience appeared to be struck with a solemn and affecting view of the all-conquering hand of Jehovah. The affectionate and joyous tear in almost every eye, most eloquently bespeaks the deep sensibility of every heart. It is impossible, in this short sketch, to give such a view of the work as was received from those who were eye and ear-witnesses of the tears and sighs of the convicted, and the joys and triumphs of the converted. In some places where the Church had become almost extinct, they now flourish like the garden which the Lord hath planted.

In some of our congregations the work of divine grace continues to prevail, and the friends of Zion anticipate the joy of receiving a still greater number of cordial friends into the Redeemer's kingdom. The blessed work continues to prevail in Rupert, Dorset, and Manchester; and has recently commenced in W. Rutland, Tinmouth, Winhall and Peru.

The number of hopeful converts to the cross, in our congregations, during the past year, exclusive of other denominations is estimated at something more than twelve hundred.

Is there any thing too hard for the Almighty? Behold what the Lord hath wrought!—The spiritually dead awake, and arise; The blind see;—the deaf hear; the lame walk, and leap like the heart; the dumb sing alleluias to the Son of David; those who were as the stubborn oak are made to bow humbly; hearts like adamant have become tender, and natures fierce and cruel, are now gentle as a lamb.

Here we see an army raised from the enemy's camp, for Prince Emanuel, who, we trust, are all clad in the Christian armor, having their loins girt about with truth, and having on the breast plate of Righteousness, and



their feet shod with the preparation of the Gospel of Peace; and above all the shield of faith, and the helmet of salvation, and the sword of the Spirit, praying always with all prayer, and supplication in the Spirit.—Eph. 6.

Is not this the day of divine power in which the Lord Jesus receives the trophies of victorious grace according to the promise?—And ought not the Churches to consider these victories as sure pledges of the complete triumph of our Lord over all his and our enemies, throughout the world? Who then will be faint-hearted, or fearful, or slow to come up to the help of the Lord, in this day of signal victory; in this day of the wonders of divine grace?

*From the Recorder of Aug. 26, 1817.*

The Revivals of Religion, which of late have eminently distinguished our country, have led many pious minds to dwell with great satisfaction on the promises of God, relative to the “latter day glory.” Many have regarded them as the commencement of the Millennium, and indulged in warm anticipations of a speedy conclusion to those “strifes and contentions” by which individual and social happiness are so frequently interrupted.

In this, there is nothing unnatural.—And we are not prepared to pronounce it chimerical. Though events should show that where reformatations have been most extensive and visible, there are yet evil passions unsubdued, and evil principles deep rooted, it will not follow, that religion shall ever decline, as it has declined in former periods.—We firmly believe that the cause of truth is steadily advancing to that complete dominion over mankind which is foretold, and that nothing will be suffered essentially to impede its progress. All the “revivals” of which we hear, furnish a pledge of the fulfilment of every divine promise, in its time; and to those permitted to witness and participate in them, they afford an antepast of the pleasures that will flow to earth in millennial days.—

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The same love, contrition, and activity in the service of God, result from the local, as from the universal effusions of the Holy Spirit; of course the same kind of happiness. And if our ideas of the millennial state are correct, it will differ from the present state of the church in this; that the “knowledge of the Lord shall cover the whole earth,” and real Christians will be more numerous, consistent, and conspicuous than they are now.

The pious mind regards it as a great unhappiness, that the spirit of a “revival” is not more permanently maintained—that a church which has been favored with the quickening influences of the Holy Ghost, does not preserve the recollection of God’s great goodness, and persevere “in the work of faith, the labor of love, and the patience of hope;” for, the church no sooner neglects prayer, and exhortation; no sooner loses that love which is her first and more distinguished ornament, than the impenitent cease to enquire “what shall we do to be saved,” and strengthen themselves “against the Lord and his cause.”

It is a question of the deepest solemnity, and one that ought to force itself on the mind of the Christian every day, why are “revivals” of such short duration? It is not because “GOD’S arm is shortened that it cannot save, or his ear heavy that it cannot hear.” His power and compassions are ever the same. But an answer is at hand. If we observe the lately devout Christian, neglecting his closet—mingling in the praying circle but occasionally—visiting the house of God indolently—turning to his farm or his merchandize, and absorbed in the enquiry, “What shall I eat, what shall I drink, and wherewithal shall I be clothed?” we shall be satisfied why the work of God declines, and his enemies hurry so merrily onward to destruction. How deep and thorough the humiliation demanded from a Christian, whose conscience compels him to acknowledge this, a correct portrait of his own character! Shall not the blood of souls be found in his skirts? and how will he venture before the judgment seat!

"United and extraordinary prayer" for Zion, is one of the most effectual means for preserving all the Christian graces in a vigorous state. Many "revivals of religion" have commenced, and others have been continued, thro' the instrumentality of the "monthly concert for prayer." Many souls are now in heaven, and many more on their way thither, who will remember with ceaseless gratitude, the impressions first received, under the united and fervent prayers of these little assemblies of devout believers. The consideration that on a certain day of the month, a large proportion of the Christian world and some individuals in every part of it, are turned aside from ordinary employments, and engaged in imploring the same spiritual blessings, is calculated to awaken brotherly affection—and to excite no small sensibility to the ignorance and corruption of mankind. God has also signally smiled on these efforts, and thus given to every Christian, encouragement to join the general chorus of the church on earth, in prayer and thanksgiving.—Next week, the day returns, when Christians dispersed over the four quarters of the world, will send their united supplications to heaven, for the "revival of religion"—for the enlargement of the Redeemer's kingdom—for the salvation of sinners—Will a single Christian refuse to unite with his brethren in view of an object so grand? Or shall not all meet together, to wrestle with the angel of the Lord, and to adopt the determination of the patriarch Jacob, "I will not let thee go except thou bless me?" We doubt not, that such a spirit pervading these monthly "assemblies of the saints," would perpetuate revivals where they exist, and effect a glorious revolution in those parts of our country where error and immorality yet reign triumphant.

### *Revival in Auburn, (N. Y.)*

*Communicated in a Letter, to a Gentleman in Boston, dated 6th August.*

"MY DEAR FRIEND—The Lord has been and still is, I trust among us in a most wonderful manner. Last Sab-

bath was our Communion; and such a day I never witnessed before; 2500 persons were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity;—when *one hundred and forty* persons arose, solemnly to avouch the Lord Jehovah to be their God. It was an affecting sight indeed. Out of this number, who were received into the church, fifty were baptised. Some nearly 70 years of age, and some not more than 14, have been made the happy subjects of saving mercy. Some mere moralists have been made alive unto God, from dead works, through the faith of the Son of God. In other instances, the most profligate characters and the most stupid infidels have abandoned their refuges of lies, and been constrained to cast themselves down at the feet of our Divine Lord and Savior.—Most of our respectable young men have renounced the pleasures and follies of the life that now is, for the unseen glories of the world to come.—Many young ladies also, have abandoned their former gaities and amusements, to embrace the better and more durable satisfactions which the religion of the Divine Saviour proffers. Several of our Physicians and Attornies have been brought to accept of the salvation of Christ, and furnish high promise of future usefulness. Present appearances warrant the hope, that at our next communion we shall have another addition of from fifty to an hundred. Much however, depends, under God, upon the exertions, prayers, and faithfulness of Christians. We have a faithful, promise-keeping God: he never disappoints the expectations, nor turns a deaf ear to the cries of his people."

*A good Example.*—Benevolent individuals of the Rev Josiah Peet's parish, Norridgewock, have, by the payment of thirty dollars, constituted their Pastor a member for life of the American Bible Society.



FROM THE CHRISTIAN OBSERVER.

[*English Publication.*]

THERE is no duty more frequently urged upon young divines, by their elder friends and brethren, than that of avoiding the fear of man. I fully admit the great necessity and propriety of the advice, and have to regret only that a somewhat more distinct specification of the evils to be shunned does not accompany the injunction.

When a young clergyman, upon entering a scene of important ministerial labors, is told, that "the fear of man bringeth a snare," what, sir, is usually intended by his friend, and understood by himself, to be the full purport of the observation? Why evidently, that he is not to shrink from a conscientious promulgation of his theological principles; that he is boldly to rebuke vice; that he is not to connive at formality or fashionable error! that he is to dispense to his parishioners "the whole counsel of God" with faithfulness, and zeal, and simplicity; that he is to make no sacrifice to the world, or to expediency, or to personal interest;—but is to persist in a firm and frank avowal of Christian truth, not excepting the most unpopular and painful topics of his responsible vocation.

Now, sir, all this advice is excellent as far as it extends: but it is not sufficiently specific to meet some of the peculiar exigencies of the present times. The adviser evidently takes for granted, that all the danger to a young divine of piety, is in the quarter of worldliness and irreligion. Upon entering a parish where the preceding minister, from what-

ever cause, has not been faithful in preaching the Gospel in its full meaning and extent, this may sometimes be the case; but in a parish differently circumstanced, and where the profession of religion is more common, the advice by no means assumes a province sufficiently extensive. The dangers of a pious minister ostensibly begin with his enemies, but they frequently end with his friends; and in every view of the subject, the fear of man is as often likely to bring a snare in the latter case as in the former. I thus deduce the proposition:

Imagine a country town or village in which religion, if attended to at all, is evidently little more than "a name to live while men are dead," a "form of godliness without the power." A minister of active piety, we will suppose, undertakes a cure of this description, impressed as he ought to be with the importance of the abovementioned maxim, and determined by the grace of God to put it into practice. In such a case, sir, I fully acknowledge that much religious firmness, and a strong and permanent sense of the power and presence of God, and the responsibility of his own sacred vocation, are requisite to keep him fixed in this arduous resolution. I readily admit, while I deeply regret, that the temptations of the world, and the desire, perhaps of being acceptable to many of his respectable, though not religious, parishioners, may have an influence on his mind which it will require no small share of Divine grace and selfdenial to overcome. I freely allow that to be, like Milton's angel, faithful, where all around are unfaithful, is no easy task; and that in the case under-

84. *On the Danger arising to Ministers from the Fear of Man.*

consideration there is much, very much, to cause an unholy fear of man, and to render a constant recurrence to the above advice highly desirable and salutary.

Yet, on the other hand, all these difficulties will usually meet with a counterpoise. Setting aside, for a moment, the powerful influence of genuine piety, in raising a minister above the fear of irreligious men; the natural ardor of the human mind in pursuit of a favorite object, and sometimes, perhaps, a sort of controversial pertinacity blending itself with really religious zeal, will prevent our young divine from going over to the enemy. There is a conscious feeling of dignity and manliness in speaking one's mind, which added to a desire of obtaining the approbation of religious friends, will often add an unwonted stimulus even to a wavering character. To many minds also, there is a pleasure in being known and spoken of, even though the notice be accompanied with considerable marks of wonder and disapprobation. In addition to these dubious motives, others of a better description will often combine to check the fear of man in the inculcation of religious truth. A love for the Gospel, a real desire for the salvation of men, a hatred to the sins and vanities of the world, a dread of being found unfaithful at the last day, a dependence upon the Spirit of God for strength and assistance, will all tend to prevent the fear of irreligious men assuming much influence over the mind of a deeply pious young minister. Indeed, it is rather more usual, upon the whole, to observe persons of this description somewhat unadvised or unseasonable in their language

and conduct, than absolutely shrinking from that portion of the reproach of the Cross of Christ which originates in the formal and worldly part of their parishioners.

But the fear of what is called "the religious world" is oftentimes a principle far more dangerous and delusive. It is much easier to stem irreligious hostility, than to guard against the wish of pleasing those, who, though pious, are indiscreet, and would unintentionally lead their minister to peculiarities and excesses of doctrine and conduct by no means consistent with his own personal sentiments and feelings. The persecution of the world usually braces the mind, and urges the sufferer to repose upon the bosom of his omnipotent Savior for protection; but the fear of displeasing a really religious, though somewhat hot-headed and ill-judging friend, enervates the soul of a minister, and renders him doubly susceptible of the attacks of our spiritual enemy.

Let us again imagine, for the sake of example, that a devout clergyman, after a few years residence in such a parish as was before described, begins to find that opposition to the peculiarities of the Gospel has nearly subsided, and that it has even become a respectable thing to profess a somewhat high tone of religion.—Here, then, the snare against which the young divine was more immediately guarded, has ceased to operate; and he, perhaps, even gains credit and popularity by his plainness of speech and manliness of conduct. In the course of his ministerial labors he has, probably, become gradually encircled with a number of religious friends, who cherish and animate



him in proportion to his faithfulness and zeal, and who would be the first to observe and reprehend any degree of worldly concession either in his principles or conduct. Thus surrounded and supported, it is not very probable that he should willingly embitter his own peace, and wound the minds of his friends, from fear of those with whom he has comparatively little intercourse, and whose good opinion would, perhaps, rather injure than raise his character in the eyes of the religious world.

But, on the contrary, if a temptation arose from the other side, as might easily happen, would there not be danger of indiscreet compliance? Suppose, for example, that by any means some of his most affectionate, but least judicious friends, should be drawn off from that soberness of religious views which he had inculcated, to a somewhat overstated and ill-balanced system of doctrines. Imagine that a whisper should begin to prevail, that the minister to whose labors, under the Divine blessing, the whole parish were indebted for their religious knowledge and piety, was by no means duly acquainted with the higher mysteries of the Gospel; and that although a sincere Christian himself, his preaching was fit only for "babes," and did not furnish nutriment sufficient for the more advanced believer. Here, sir, is a case in which the fear of man is especially likely to bring a snare—a case, however, not always taken into the account of those who warn the young minister against improper compliances. A clergyman of piety can submit to be censured by the irreligious;

he can forgive the sneers of the formal; he does not feel inclined to recede a single step for the persecutions of the profane; but to be told by his own children in the faith, and to whom he looked as his "crown of rejoicing," that he has withheld from them the riches of the Gospel and been unfaithful to his trust, merely because he has not entered into some unhallowed speculations which may have seduced a part of his flock, is a charge so painful and severe, as to require no small share of wisdom and fortitude, as well as of Christian meekness, to enable him to endure its weight. To find some even of his more advanced converts entering on a new system, and pitying him for not doing the same, is an acute trial to the constancy of the most steady pastor. It is no easy thing so far to overcome the fear of man as to yield nothing to mistaken piety, to the most tender reproaches, and the most conscientious but mistaken solicitations.

I fully believe that it is a fear of what is usually called the religious world, far more than a paramount feeling of duty, that has induced many pious young ministers of the present age to adopt a style of preaching and conversation, which, though not perhaps substantially false, yet greatly transgresses the sobriety of scriptural instruction. A minister whom the fear of one class of men could not render pharisaical or legal in his preaching, may, by the fear of another class, be driven to the very verge of Antinomianism. If once the dread of his fellow-creatures prevails, he has lost his independence of charac-

ter, and must be content in future to veer about with every "wind of doctrine" that happens to prevail among his people. I would not wish, sir, to have the tenor of these remarks so far mistaken as to imply a supposition that the world has, in this or any other age, ceased to oppose scriptural views in religion? and that, therefore, a young divine has to guard only, or even chiefly, against the excesses of its professed friends.—I believe both dangers to exist in undiminished energy, but that the latter is, in many places, really on the increase. I might indeed, have said the former also, notwithstanding all the increasing piety which exists among us. Indeed, that very extension of piety which has been just mentioned, may, perhaps, be the cause of this; for when religion was scarcely to be seen except at a distance, men did not think enough of it actively to hate it, and even treated it with a sort of awful veneration and respect. But in proportion as the subject is brought nearer home, and men are forced, as it were, by the conduct and example of others, to make a choice, religion, if it do not win their affections, will almost inevitably alienate them. The courtesies of society, and the increased liberality and indifference of the age, may render such persons silent and apparently neutral; but in their hearts they will still remain positively and vehemently hostile.

Far, therefore, from thinking that "the Cross of Christ" is less disliked by the world than in former days, I imagine that in many cases the odium attached to it may really have increased. We do not, indeed, hear of open persecution; but this does not ex-

actly decide the point, since much of the obloquy attached to certain religious individuals of the last century was adventitious and not necessary, arising full as often from circumstances which I am not anxious to mention, as from simple and unaffected piety. It is true that genuine religion, under all its modifications, has to oppose the constant aggressions of a sinful world; but in former days this opposition appears to have been excited chiefly by unpopular modifications and adventitious adjuncts; whereas now, if I mistake not, it takes fire at religion itself. An hypothesis will, perhaps, convey my idea better than an abstract proposition.

Suppose then, sir, that in the middle of the last century, or at any previous period, a minister of earnest piety and devotional habits had entered upon a cure of souls, and begun, as of course he would, to exert himself for the spiritual welfare of his parishioners, what would probably have been the mode in which his labors would be received? I am not so ignorant of Scripture or the human heart, as to suppose that he would immediately have effected a general change of character among his hearers; but I imagine that, provided he was free from an innovating or controversial spirit, he would have secured veneration and esteem even from those who were least benefitted by his pious exertions. His piety, *as piety*, and unconnected with peculiarities in doctrine or manner, would have been an object of respect rather than suspicion. The presumption would at least have been in his favor; and his parishioners, witnessing his holiness of conduct, would have been heard to



inform their neighbors "what a good man had come amongst them;" and as long as he adhered stedfastly to the doctrines and discipline of his church, neither his brethren nor his flock would have thought of insinuating more to his prejudice than that he was too much of a saint for the present evil world.

But, I would beg leave to ask, whether this is the case at present? Does a really zealous and pious minister, characterised as he may be both by prudence and affection, enter a parish under the same favorable auspices? I fear not: every sign of activity and devotion in his profession is in the eyes of the world, a presumption rather against him than for him. An earnest mode of preaching, and a serious feeling of responsibility in his awful vocation will be more likely to invalidate than confirm his character for orthodoxy and Church-of-England principles.

In reply to these remarks I shall probably be told, that my supposition, both with respect to the present and the past, is equally inconsistent with facts. I shall be pointed, on the one hand, to a hundred narratives and anecdotes of the sufferings and persecutions of individuals during the last century; and shall, on the other, be triumphantly informed of the universal liberty which persons of all persuasions at present so happily enjoy. But, sir, all this proves nothing to the purpose, unless it can be shewn that these persecutions were *entirely* "for righteousness' sake;" and that the absence of them, at the present moment, arises *solely* from the increased regard to true religion:

neither of which I conceive to be strictly true.

I should, perhaps, have expressed my meaning more clearly if I had said that amongst clergymen of equal piety, some will meet with more and some with less opposition now than in former times. The man who mixes up a considerable portion of justly offensive matter with his religion, will find his condition in society more tolerable now than in the last century; whilst another of equal piety, combined with moderation and good sense and urbanity and a freedom from all peculiarities of manner and of language will be relatively worse.—It is true, that the former will still meet with more positive odium than the latter, but *comparatively* the quantity will be less. The reason of each of these effects is evident. The dislike to the actual piety of each class, remains much the same as it was before; but the superadded dislike attached to the exceptionable peculiarities of the one, is too often uncandidly divided between both, and thus the former balance is destroyed. The hot or eccentric partisan is less assailed now than formerly;—partly, because the diffusion of religion amongst a large class of the community has disposed them to forgive and even encourage individuals who, with all their faults, are still right at heart, and are actively concerned for the salvation of men; and partly because those who have no conscientious feeling of this kind, are legally prevented from interfering in a hostile manner on the subject;—to which it might be added, that the more frequent recurrence of the fact prevents its

exciting that degree of notice which is necessary to public opposition. But, on the contrary, the humble, faithful, unostentatious, peaceful minister of Christ usually meets with a degree of suspicion from the world which, in former times, would not have fallen to his lot. He has to bear, not only the natural dislike which multitudes always feel towards genuine piety, even when accompanied with the most pleasing and amiable associations, but also the peculiar opprobrium which has been accidentally or malignantly connected with it. He is punished for the faults of others as well as his own. An associated feeling in the public mind has sophisticated the judgment, and raised suspicions where there was not the least ground for their entertainment.

The drift, sir, of these remarks you will perceive, is to prove, that the offence of the Cross has by no means ceased; and that, consequently, there is still as much need as ever to guard the young divine against the fear of man in the ordinary acceptation of the term. But having urged this, we must not forget that there is also, as before-mentioned, a danger from another class of persons; so that the advice, in order to be effectual for his guidance, ought to assume the most extensive range. It is not in one case only, but in every case, that "the fear of man bringeth a snare." A minister must neither be too high in doctrine because his friends are too high, nor too low because they are too low; but acting from a humble sense of duty, and a dependence upon the Divine protection and instruction, must firmly persist in living above either

the frowns or smiles of man, remembering that one is our Master, even Christ."

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FROM THE CHRISTIAN HERALD,

*Extract of the Speech of Dr. Mason, of New-York, at the Anniversary meeting of the London Missionary Society.*

My respected and honored Christian Friends—Had I consulted merely my bodily feelings, I should not have attempted the task of addressing you this day: and did make an attempt to decline what I account both an honor and a happiness. But I confess that I felt the blush mantling in my cheek when I thought of shrinking from a little bodily exertion in giving my tribute of respect and reverence to a society that is sending out my fellow sinners, fellow Christians, fellow ministers, to carry their body and their blood into the service of Jesus Christ. Fifteen years ago, this day, or near it, I had the ineffable satisfaction of witnessing the zeal, the love, the efforts, of the London Missionary Society. And never shall I forget, Sir, the impression that was made upon my heart at the parting scene. Never can I forget the evident presence of the spirit of grace and supplication, with the vows, and thanksgivings, and wishes, that were poured out at the conclusion, by a reverend and honored Friend, now present. I had not then the expectation that I should once more be permitted to witness a scene on which the angels of God, (if on any on this globe) look down with delight. Inspiration



tells us that angels are all ministering spirits, sent forth on a ministry for them who are to be heirs of salvation: and when the business is to send that salvation to the stray sheep who are not of this fold, if there be ever a general rendezvous of the angels, it is to witness the transactions connected with such an object.

It has been my lot, Sir, in the course of divine providence, to see things that have impressed upon my soul more than ever the necessity, importance, and difficulty, of missionary labors. We think, my Christian friends, we sometimes think, that our hearts *do* feel for the miserable state of the Heathen, who are without those glad tidings of great joy, that cheer our days, and tranquilize our nights. You do feel:—but you feel, I was going to say, by halves:—to have the sensation come with all its power into your bosoms, you should *see* what you now only *hear*. I have been in countries nominally Christian, where there are millions upon millions bowing to stocks and stones with the blindest devotedness; exceedingly exact in their superstitions, but without a thought of God or eternity. The bonds wherewith Satan holds the minds of men are such, that it is almost impossible for me to resist the exclamation, as I contemplate these scenes—that in very deed the progress of the Gospel among people who have become the servants of idols, is itself the greatest of all external demonstrations that it came down from heaven. For if there be any thing that can touch these people, open their eyes, or make even a crevice for the entrance of a pure, spiritual, and eternal hope into their breasts,

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it is that power which compels all resistance to give way.—Here I saw of what stuff a missionary ought to be made. Here I saw, that zeal, excited by a variety of concurring circumstances in a Christian country, that has not counted the cost, is likely to evaporate. Here I saw, that faith, and love, and devotedness, as well as some important intellectual qualities, of which common sense is by far the most valuable, are indispensable to him who hopes to make an impression upon those that are without God, and without the Gospel. Here I saw, that any man who means to be a servant of Jesus Christ, in this cause, must go without conditions, except it be that his Master shall stand by him as long as he is engaged in his work. And if we are not satisfied that we are ready to have our blood spilt the next hour, we are not fit for the work, Sir.

There is one view of the operations of this Society which deserves very particular attention.—We have had a great many finely-spun theories upon human Society. We have had many of the wise men of this world—whose wisdom in this as well as every thing else where the kingdom of God is concerned, is mere foolishness;—who will insist upon it, that there is no possibility of making men Christians unless you first civilize them. You must make them artisans, agriculturalists, carpenters, tailors, and bakers—a sort of practical philosophers.—You must have the science of what they call government introduced; they must be political economists; then, forsooth, you may make them Christians. Just as if the Son of God built the kingdom of his grace and glory upon political economy.

Sir!—No, Sir, the great secret is this; the grace of God will do more than all the human schemes in existence—tame the wild heart. And then, whatever belongs to that which embellishes the human character, follows in the train of the Gospel of Jesus Christ:—for it stands eternally true, that ‘he who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things.’

Permit me to press upon the minds of this Christian audience, one of the singular, original honors of this institution. I believe, Sir, it was in the bosom of the (London) Missionary Society, that the gospel spirit of catholic love and fellowship originated.—If my memory does not deceive me, till that period, Christians were looking at their different peculiarities through a very thick mist. And we all know what a fog is: every man knows, that if he see an object through a mist, it has a vast and imposing appearance; but when he comes up to it, it dwindles to nothing. The light and warmth issuing from this Society have driven away the mist: and Christians that were jangling about a variety of little things have found that they were not worth their pains or trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that gospel spirit of catholic benevolence, that unites believers in the Son of God, whatever be their external forms, have proceeded, unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there would have been no British and Foreign Bible Society: and I

cannot help marking, with particular care and tender feeling, the march of the Divine Providence. Here is first the Missionary Society. The Missionary must go and break up the fallow ground: he must go and tell the poor Pagans that there is a Bible, and what it is worth: then minds are excited to multiply this Bible—to follow up the blow—enter the breach—and pour in this Bible among the nations who have been apprised of its value, and of its coming.—And permit me to repeat that general idea which has been communicated this day, that, with all the reverence and respect that I feel for THE BIBLE SOCIETY—(*let its name and praises be suspended in letters of gold from the wings of angels, and carried under the light of heaven from one end of the earth to the other end of the earth;*) but permit me to say, Sir, that if there be nothing but the Bible to be sent, the world is never to be converted.—Yet I would say; Fill the land with Bibles; put one in every house, in every chamber; God in his sovereignty may call some by the efficacy of his Word alone to shew the power of his arm;—yet that will not convert the nations. Why? Because it is not the Master’s ordinance for converting the nations. The Master’s ordinance is, “Go into all the world, and preach the Gospel to every creature.” And what amazing advantages are given to the living teacher, when he cannot put his foot upon an acre of Pagan soil without finding a Bible! He can go and teach the Heathen with that Bible in his hand. It is the *two together* that are to convert the nations. Our Lord has told us that the lips of flesh



and blood shall be the instruments of conveying peace, life, holiness and happiness. Such then are the wonderful steps of Divine Providence. Had the Bible Society commenced its attempts before the Missionary Society, it would in all probability have been unsuccessful.

Now it is not to be expected that such a system as this should proceed without difficulties, and very great ones; if it did, it would bear upon its forehead a mark of a no very desirable sort. You are not to suppose, that the Devil will allow his throne to be subverted without a struggle:—that he is going to sit down in despair: that is not the history of that fiend. Thanks be to our Lord, who subdued Satan. The Devil is against you, Sir; “thro’ God,” as the Psalmist says, “we shall do valiantly, for he it is that shall tread down our enemies.” If he undertake to do it, Sir, no matter how weak we are.—There may be difficulties with respect to pecuniary resources. We profess to be Christians, my friends. A faith that does not work is under the curse both of God and man: but the stronger the true faith is, the more it will work. There is among Christian people themselves a sort of practical atheism. They are afraid to trust the Providence of God. They do not realize the doctrine and fact of God’s special Providence. Now, that God, who has all things in his hand, only calls you to pay the same respect to him in this matter, as you would pay to the word of an honest man. He said to Israel, when laboring under a severe chastisement, “Prove me now

herewith; if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Who ever made the experiment, and found it to fail? Who ever was the worse for honoring God with his substance?—Let the man step forward, who can, and charge God with breaking his word. “Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” He is the God of the seasons, the God of the elements;—that God commands us to honor him with our substance. That society which teaches faith to others, must live by faith itself. We must keep our eye fixed upon the end.—God has promised that his knowledge shall cover the earth, as the waters cover the sea. It is the Church of the living God that must extend her own limits, under the immediate auspices of the Captain of salvation. We know not the peculiar day, or the year, in which the Son of man shall appear: but we do know there is no time to be idle. You cannot fold up your arms now; the business presses harder and harder. Behold, the Son of man cometh!—Christians who are laboring in this great work are like John the Baptist, preparing the way of the Lord, and making his paths straight. The sound of their Master’s feet is behind them.—Ultimate success is sure. Already the iron band of the Hindoo caste begins to give way: and I thank my honored Friend for the idea about the Chinese wall beginning to totter. Go on, and one

stone of that wall shall not be left upon another. One word more. We all know what apprehensions have been entertained for the condition of Great-Britain.—Fears without and fears within.—There is a protection to the Island of Great-Britain, better than all your fleets, your armies, your statesmen, your heroes, (I speak without derogation of any of them) the holy seed is the substance thereof.

FOR THE CHRISTIAN MONITOR.

*Ezekiel's vision of the dry bones.*

THE prophet Ezekiel is supposed to have been one of those, carried away from Jerusalem, by the Babylonians, with king Jehoiachin : and he began to prophecy, as he himself states in the first chapter of his Book, "in the fifth year" of that prince's captivity.—When Nebuchadnezzar besieged Jerusalem, king Jehoiachin and all the royal family "went out to him," that is, submitted to him, and he carried them to Babylon, together with the vessels of the temple and the treasures of the king's house, as also "all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths ; none remained, save the poorest sort of the people of the land." Yet the government, at this time, was not wholly overturned ; but Zedekiah was made king, and the nation placed in a tributary state. About ten years after this, on account of the rebellion of Zedekiah, the king of Babylon again besieged the city and took it, "and burnt the house of the Lord, and the king's house,

and all the the houses of Jerusalem."—In this forlorn state, their city sacked and wasted, themselves carried captive, their dwellings consumed, and their sceptre broken, it seemed impossible that they should revive again and have a name in the earth.—And yet Ezekiel was prophesying of their restoration, of the rebuilding of their city, and of their own king's reigning over them.—He had said to them from the mouth of God ; "I will be better unto you than your beginnings." The vision which the prophet had of the resurrection of the dry bones in the valley, as recorded in the thirty-seventh chapter of his prophecy, shewed the power by which, and the manner how, all these things could be accomplished.

*"The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley, and lo, they were very dry."*

This valley, or plain, appeared like one of those fields where immense armies had met, and the multitudes of the slain had been left in heaps unburied. Their flesh had consumed ; their bones, dried and bleached in the winds, were scattered promiscuously over the face of the land. "There were *very many*, and they were *very dry*." They covered and whitened the plain. Nothing could be more hopeless, as to life and strength and power and glory, than such a prospect. They were mere fragments of men, and those fragments intermingled and in the most confused state. Hu-



man sagacity could not distinguish the kindred bones, so as to form even the breathless frame of a man. This was the prospect the prophet had in vision. He was caused to pass round about, and to consider it minutely. And it represented the fallen state of Israel. Nothing but confidence in divine power could have prevented him from distrusting his own predictions. While he was attentively viewing these ruins, this great charnel house, this scene of waste and desolation, the Lord said unto him ; “ *Son of man can these bones live ?* ” And he answered with a proper mixture of humility and faith ; “ *O Lord God, thou knowest.* ”

We are very inadequate judges of what the Lord can do. Indeed, nothing is impossible with God, that does not imply a contradiction in its own nature.—Difficulties are nothing to an Almighty arm ; deep things are plain to unsearchable wisdom.—He who could bring supernatural darkness upon Egypt, slay all their first born in a night ; divide the Red Sea, giving his people a safe passage, and drowning their enemies ; who could sustain hundreds of thousands for forty years in the wilderness, by raining down manna from heaven ;—and cause “ one to chase a thousand, and two to put ten thousand to flight ; ” could effect any thing that was within the compass of possibility. We must not measure the strength of the Lord by our own feeble arm, nor the knowledge and wisdom of the Lord by our own limited powers of mind. “ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my

ways higher than your ways, and my thoughts than your thoughts.”

“ *Again he said unto me ;—prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.* ”—

We are here taught the use of means in the accomplishment of the divine purposes. No one can question the efficacy of the power of God in bringing about any of his designs, without the aid of human efforts, or without any instrumentality whatever. But this is not his usual course. If water is to be brought forth, Moses must smite the rock. If the wounded in the camp of Israel are to be healed, they must look to the brazen serpent. If Naaman would be cured of his leprosy, he must dip seven times in Jordan. So if the dry bones are to live, Ezekiel must prophesy over them, or preach to them, which is the sense of the word prophecy, in this connexion. The prophet might have objected ; If the Lord has designed to communicate life, he not only can do it but will do it, and as easily and as certainly without my efforts as with them. If he has not designed to communicate life, my efforts are altogether inadequate to the end. In the former case, they are unnecessary ; in the latter, unavailing. This mode of reasoning is specious. Many have taken this ground. They will make means every thing, or nothing. Either men can accomplish an object of themselves, or they have no encouragement to exertion. Either they can obtain heaven by their own strength or righteousness, or they have no motive to try. It is well men do not reason thus in regard to their temporal concerns. Human art and industry could not make a spire

of grass to grow, nor procure the smallest article for the sustenance of life; yet should man neglect to till, and to sow, and to plant, would his "barns be filled with plenty, and his presses burst out with new wine?" Would he expect a harvest without cultivation, care and labor? And yet it is true in a natural, as well as in a spiritual sense, that he that planteth is nothing, and he that watereth is nothing. It is God that giveth the increase. But it does not appear that the prophet felt any difficulty in this case.—At least, he expresses none. He had no hesitancy in making efforts, when it was manifest that nothing could be effected without the interposition of Divine Power. He was not commanded to produce the effect, but to use the means.

*"So I prophesied, as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone.—The sinews and the flesh came up upon them, and the skin covered them above."*

There is a beautiful gradation in all the works of God. He could accomplish things at once by the word of his power. But in that case, man could see nothing of the nature of the operation.—Creation was a work of six days. There was a gradual adjustment of times and seasons, the production of one being and thing after another, till the whole work was completed, and pronounced "very good." The representation is such, that man can trace the operation of the Divine hand. Israel also was to be restored from Babylonish captivity, which was the object to be illustrated by this vision; and yet this restoration

was not to be the work of a moment. It was to be accomplished gradually. First, Cyrus must invest Babylon with an army, force the brazen gates, and break the rod of their oppressor. Then Daniel must shew to the Persian prince the prophecy respecting the restoration of Jerusalem; and spread the cause before his God in prayer and supplication. In this many of the pious Jews must join with him, remembering that it was said; "I will yet for this be enquired of by the house of Israel to do it for them."—"Whiles they are speaking," the decree must go forth, permitting them to leave the land of idols and of servitude, to go up to Jerusalem, to rebuild, to sow and to plant. This gradual process is naturally represented in the vision. There was a noise and a shaking; then the bones came together bone to his bone; after this, sinews and flesh came up upon them; then the skin covered them above.

*"But there was no breath in them."* The work is not yet accomplished. There are intimations given, in these preparatory scenes, that it will be; and Ezekiel is directed to prophesy to the winds, that those thus prepared might have breathed into them the breath of life.—*"So I prophesied, as he commanded me; Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live.—And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."*—Thus should be perfected Israel's restoration. They should be resettled in their own land; their city, rebuilt; their sacred vessels, replaced; their worship, renewed; and their



own king reign over them. They should reassume their former strength, and be reinvested with their former glory.

But though the immediate object of the vision of the resurrection of the dry bones was to shew the low and forlorn state of the Jews in their bondage and servitude, and the way of their exaltation by the hand of the Lord, according to his predictions and promises; yet it is often used, by way of accommodation, and with great aptness and propriety, to illustrate the fallen state of man and their recovery by the power and grace of God. Viewed in this light it suggests many important and useful remarks; among which we select only the following.

1. The subject, accommodated as a representation of the world at large, implies that mankind, in their unregeneracy, are in a state of spiritual death. That death, if the representation is just, is an entire, total death. There are no signs of life. Unregenerate sinners are not in a state of natural death. They are not destitute of powers and faculties of body, or of mind. In this respect, they are mischievously and disastrously alive. But, as the bones of the valley were destitute of *natural* life, so they are destitute of *spiritual* life. They have no true love to holiness, no moral conformity to their Maker, no delight in his ways. They are the servants of sin and in the bondage of iniquity.—Look upon the world unenlightened and unsanctified—They believe in “gods many, and lords many;” and they worship them with rites as impure, as their faith is superstitious. And

though, where the light of the gospel comes, it may reform gross abuses and restrain open wickedness, yet the hearts of all who are not subject to its influence are still without spiritual life. The gospel is not a means of life, only as it is acknowledged, believed and obeyed. So that both in heathen and in christian lands, in a state of unregeneracy there is an entire destitution of spiritual life. This being the moral condition of man while unregenerate, the exhortation of the prophet Isaiah is perfectly natural.—“Hear, ye deaf; look, ye blind.” Having ears, they hear not; having eyes they see not; obstinately deaf and blind; “willingly unto every good work reprobate.” Hence, though unregenerate sinners have all the principles of natural life, have all natural faculties and powers of body and of mind; yet as to spiritual views and feelings and actions, they are dead.—There is not an ear that submissively hears the command of God; not an eye that delightfully surveys the beauties of the divine character; not a limb that moves as an act of holy obedience; not a tear that flows as evidence of contrition; not a bosom heaves with a sigh of penitence: not a heart touched with the love of Jesus. As to spiritual things, it is all the stillness of death. “Can these bones live? O Lord God, thou knowest.” The bent of the soul is against it. The world is against it. Satan is against it; and he has the unbelieving, as the Babylonians had the Israelites, in bondage. Now, to root out enmity and implant love, to subdue obstinacy and create a tender spirit, to de-

tach the affections from the world and to set them on heaven, or to sum up all in one word, to restore from spiritual death to spiritual life, is a great work, far surpassing the powers of man; but "with God all things are possible." Which leads me to a

2d. Remark from our subject, that conversion is the work of God. He is the Author of spiritual life. "I will cause breath to enter into you, and ye shall live." The world would never be enlightened without divine instruction, converted without divine power, nor saved without divine grace, any more than dry bones would live, without God's breathing into them the breath of life.—If any are born again, they are "born of the Spirit." If any are renewed, it is "the renewing of the Holy Ghost." If any are brought out of darkness into marvellous light, it is the effectual "call of God according to his purpose." If any may be said to live, it is "Christ that liveth in them." They are "created in Christ Jesus unto good works."

3d. This subject presents a motive of encouragement for the use of the means of grace. As the prophesying of Ezekiel caused dry bones to live, when the Lord breathed into them the breath of life; so gospel preaching may bring dead sinners to spiritual life, when accompanied with "the Holy Ghost sent down from heaven." The work in both cases is gradual; that is, there are many stages to its consummation. There was first a noise and shaking, then the coming together of bones, then sinews and flesh, then the skin covered them. All this was preparatory work. Then the

Lord breathed into them the breath of life. So the *attention* of sinners is first called up to hear the word of life. They are then *awakened* to a sense of their danger. They are then *convinced* of their guilt. They are then *made alive unto God*. And all this usually by means. Paul plants, Apollos waters, and God gives the increase. The gospel is the power of God unto salvation.

4th. This subject should discourage the wicked in their attempts against the cause of God. A being that can reanimate the bones of the valley is not a being to contend against. The Babylonians, powerful as they were, should have feared a people, who had God for their protector. It is so at all times. "He that toucheth them, toucheth the apple of his eye." God is in the midst of his church to defend it from its enemies. He may afflict his own people, and punish them for their sins; but he will never destroy them. He may be a flame of fire in the bush, but will never consume it. But the enemies of his people he will destroy.

5th. We might view this subject in a still different point of light, as imagining and shadowing forth a general resurrection from the grave. The "dry bones" heard the voice of the Lord and "stood up;" so all that sleep in dust shall "hear the voice of the arch-angel and the trump of God," and "stand before the judgment seat of Christ."—This may be matter of alarm, and of consolation. Sinners may call upon the hills to cover them, while saints lift up their heads with joy because their redemption draweth nigh.—This flesh must indeed consume. This earthly tabernacle must be taken down, dissolved; but it shall be built again with more exquisite and divine art, and live and flourish in immortal vigor. For saints "to live is Christ, and to die is gain." They live to prepare for death, and die to live forever.